SOCIAL PROGRESS

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John McDowell

MAY

1937

CHARLES J. TURCK
Editor

ELSIE G. RODGERS
Associate Editor

SOCIAL PROGRESS

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SOCIAL PROGRESS

Youth and Crime

BY JOHN EDGAR HOOVER *

ANY nation which must view tremendous crime tolls, which must watch countless death marches to the execution chamber, which must view crowded exercise yards of reformatories and penitentiaries in which one person out of every five is of less than voting age is a nation which faces danger and disgrace. Persons who are little more than children form one-fifth of our most dangerous heritage. It appears inconceivable; yet it is a stark fact that our misguided boys and girls are thieving, robbing, holding up banks and stores and shooting down employees, proprietors and the police who attempt to capture them. And after all, in the final analysis, whose fault is it that this has come about? Were these children born with a progenital obsession to steal, plunder or murder? Does some mysterious and diabolical hand take the child from the cradle and place it upon the uneven road of crime? We know this is not true!

America for a time became so loose-moraled, so thoughtless, so lacking in law-obedience that the youngster came to believe that crime was the smart thing, crime the clever way to make money, crime an easier course than that of honest effort and honest living.

This benighted attitude, however, exists in the minds of too many persons of supposed respectability. Whenever we see or meet a person of lax moral attitude; one who sneers at the laws, who tells us that it is easy to get away with crime, it is our duty to make that person an object of our most intense supervision so that his ideas and attitude may be changed. This is especially true in the field of youth. I cannot understand why Boards of Education in our cities, in our hamlets, in our villages and in our towns should be so lax in their contemplation of the dangers of crime. Why, may I ask you, should we teach the ABC's to our

* Director, Federal Bureau of Investigation, United States Department of Justice. Address delivered before the Chicago Boys' Clubs Dinner at Chicago Illinois, on November 9, 1936.

children if one-fifth of them can make use of this knowledge only for the reading of censored material in a cellblock? Why should we teach history to a boy or girl whose only history will be that of a criminal? Why should we teach science and mathematics to those who may use them only for the perpetration of crimes against the commonwealth? It would seem that many of the various agencies upon which we depend for safety and progress are somewhere at fault. I include our system of education.

Education against Crime

There is no reason why education against crime should not be a primary factor in our common schools. It should be listed as even more important than reading, writing, or arithmetic. The confidence man, the forger, the check writer, the writer of extortion letters, the kidnaper, who types out his own ransom notes on a typewriter—where did he learn the mechanical manner in which to do these things? They were not born within him; they were taught him at the expense of taxpayers in our schools which failed at the same time to teach inexorably and faithfully a proper observance for law and moral governance.

There was a time in those old days at which so many of the parents of the present time are wont to sneer, when a boy or girl sat at his desk after school, writing upon a copybook the old maxim that "Honesty is the best policy." Perhaps it seemed a futile gesture but, as dripping water wears away a stone, so did that old maxim, written and re-written, pound itself into the subconscious brain until a boy or girl said naturally to himself, "Honesty is the best policy." It was his bulwark when some tempter came beside him; it was his assistant; a strong right arm about his shoulders when someone suggested the commission of a theft. Instinctively, that old copybook maxim would arise in time of need. There would be the stirrings of warning from the subconscious—"Don't do this. Don't make an idiot of yourself. Honesty is the best policy."

Crime prevention is as simple as that. It is the teaching of honesty, the teaching of straightforwardness, the selection of youth for guidance during the difficult years of his young life. To achieve these results, we do not need theorists and magicians and persons who can create rabbits out of duck eggs. We need rugged honesty.

We need to travel on straight lines. We need to meet on well marked highways instead of continuously losing ourselves in a carnival maze of mirrors. There is no magic to the formula of crime prevention. It amounts only to honesty in effort, honesty in office, honesty in law-enforcement, honesty in punishment, and the constant insistence upon honesty everywhere about us.

It makes no difference how much so-called education can be piled into a youthful brain if one neglects the means by which this education can be turned to useful account. Therefore, let us work toward a strengthening of old foundations. Let us insist upon principles whereby youth is taught to respect the rights of others, whereby youth is educated to the knowledge that one man's property is not another man's property; that the rewards of service, of effort, and of work are the only true rewards; that in the final analysis no one ever succeeded in getting something for nothing. We have had too much of cynicism; we have had too much of eyebrow lifting; we have had too much of sneering and snarling at the old traditions which have done a very good job of carrying this world through many a trying year, and which again can do an excellent job of rescuing it from the morass into which new-fangled Mumbo Jumbo of long-winded names for experiments in education has plunged it.

Crime and Politics

The activities of the criminal world make us the victims of what, for lack of a better differentiation, must be called politics. I wish there were some other name by which the person who engages in manipulating public offices for personal aggrandizement could be designated. It would separate honest politicians, upon whom we all depend for good Government from the other type against whom we are all but defenseless. It is this other type of whom I speak—the man who is willing to protect crime in return for a few votes—the renegade politician. The person who is willing to break down a police department because he is getting some money out of gambling; the merchant on the corner who votes the way the district leader wants him to vote because a slot machine which he harbors is paying him a thousand percent profit on the nickels squandered by boys and girls who come to his store, are of this nasty breed. It is this sort of politics

which make inefficient police departments. Rid police departments of the power which represses them; of the activities of persons who desire them to be ineffective and inefficient and they will purge themselves in a month and again become proper protectors of law and order.

Rid America of the renegade politician and you rid America of crime, for he is the ally of crime; he is the torchbearer for crime. He thinks only of his private desires; his greed for money; his desire for position. He is willing to hamper some straight-thinking organization which perhaps has offended him only because it would not appoint the filthy, inefficient, hangers-on of his constituency to places of trust.

It is shameful that we who comprise society are, in the last analysis, responsible for this condition. We have let greed become paramount. We have let the renegade politician entrench himself in heavy populated areas of poverty and ignorance, there to trade alleged gratuities for votes. We have let power concentrate into hands which do not deserve it. We have let city governments get into the possession of a few men who barter the happiness and the safety of the home to racketeers and captains of crime. Our battle, therefore, is to rescue and bring back into our possession the things which rightfully belong to us. It is not an easy task. It is one for crusaders; one for persons who are willing to give of their every effort and to look upon the battle of crime as a necessary part of their career.

Responsibility of the Home

One of the great fields of battle is in the American home. There indeed is a place of endeavor where education against crime should be carried on. It is a terrifying fact that many parents must turn to the mirror to find the true reason why their boy or girl has been engulfed in crime. All too often, in the solitude of sorrow, when the heavy hand of law has descended and a chair is empty at the family table, man and wife, if they be honest, must look to each other and they must say "Where did we fail?" For they have failed! They have failed through a lack of the necessary instillation of the right mode of thinking and the right attitude toward the possessions of others. The father whose child hears him constantly talking of gambling, of seeing notorious crooks and

envying them for the money they have made, or reading the newspaper and gloating over the fact that some super-gangster has again been able to evade the efforts of law-enforcement officers, is himself committing a crime in that he is guiding his listening child to take the same path which was followed by this super-gangster. He is wittingly or unwittingly painting a picture of romance. He is placing in that child's brain the thought that he can get away with crime; that it can be made to pay and that it is an easier course than that of honesty.

The fatuous mother who would rather play bridge intemperately than stand guard over the morals or the associates of her daughter has no excuse whatever when that daughter, without guidance, without the protection of parental advice, strays into the cheap dance hall or the roadside tavern, sneaks into the cocktail bar; runs with other girls and men of a low moral character and herself finally takes up an existence as the paramour of a crook. Such parents are, whether wittingly or unwittingly, accomplices of crime. They, through their negligence, have opened the door wide to thoughts of thievery and law evasion. They have made crime something to stir the imagination of youth, something to be emulated and it is their fault when that child becomes a member of a neighborhood gang, when he first robs a store, when he then engages in a holdup and when suddenly the terrible news comes that he was the boy who pulled the trigger when the storekeeper resisted a robbery and he is the boy who stands charged with murder.

They may wonder how it happened; they cannot understand it. But they must be made to understand it. They must be made to realize that a home is, after all, a cradle of endeavor. It can be good endeavor or it can be bad endeavor, as the parents care to make it. And we who can think clearly must view the picture of disaster which faces us and consecrate ourselves to the crusade of education, not only for children but also for parents. We must teach them that the future of America eats at their table and lives in their home and is under their protection. Upon that protection rests our future. May we all endeavor to our utmost that this future be saved for cleanliness, for happiness, and for the re-establishment of the majesty of the law.

Youth and War

By Charles J. Turck *

MR. J. EDGAR HOOVER has told in the preceding article how education, politics in the better sense, and the home must cooperate to take and keep youth out of crime. I would like to discuss how these three forces must act to keep youth out of war.

There are great differences between youth's attitude toward crime and his attitude toward war. When a young man becomes involved in crime, it is usually his own doing. Many factors in his personality and in his environment have contributed to his criminal activity, but in the last analysis, his will operated to bring him into conflict with the law. But in war, the young soldier is dragged in. He does not volunteer. Nineteen out of every twenty soldiers in the armies of the last war were conscript soldiers. War is not a crime in which youth voluntarily engages against society. War is a crime which society undertakes against the youth of all nations.

Education, good government, and home training, which can keep youth out of crime, can also keep him out of war. But as a first step in the process, youth must see that war is not a crime committed by him, but that it is a crime threatened against him. Therefore, his education should train him how to protect himself from the hysteria or the force that might drag him into war. His government should safeguard him against conditions that might lead to armed conflict between nations. His home should nourish the ideals of brotherhood, of tolerance, and of justice which, were all men to practice them, would outlaw war as an instrument that men collectively employ because it would be an instrument that men individually would abhor. How can these things be done?

Education for Peace

The task of education is a peculiarly important one in an age when there are new agencies of propaganda that can upset the most thorough, intellectul grasp of first principles and that can easily be put to military uses by a dictatorial government. We

* The Editor.

have yet to see in America any effort to override the reasoned judgments of men by the frenzied use of propaganda in the press and over the radio that can match the propaganda that marked the inception and continuance of dictatorships in Europe. The campaign that led to the repeal of the Eighteenth Amendment is a sample of the kind of propaganda a rich and unprincipled group can create. It is at least open to doubt whether the educational processes of America could withstand a long continued barrage of addresses, pamphlets, posters, editorials, and appeals on behalf of a war of defense or a war for humanitarian purposes.

The education of youth in America must therefore not neglect the primary obligation of making the calm appeal to an unbiased reason the habit of life. There are too many instances of emotional reactions to controversial issues within academic circles to justify any optimism that such an obligation is exactly and effectively fulfilled in our day. Nevertheless, if youth is to be protected against war, he and all other ranks in America must be taught to carry the most difficult and highly explosive problems to the council table of reason. There is no hope for peace or for democracy or for a world brotherhood unless the authority of intelligence is asserted without apology to any group, however numerous, or to any government, however zealous for the right it may appear to be.

Government's Debt to Youth

Government itself owes a duty to youth to preserve the peace. Dr. Fosdick has made what he calls the "fantastic suggestion" that if our government should fail to keep the nation out of war, ten senators, ten representatives and half the cabinet be chosen by lot to be the first persons killed in the war. Fantastic as the suggestion seems and as it was intended to be, what would be a more logical corollary to the Paris Pact for the Renunciation of War, to which 65 nations are signatory, than that each nation should declare it to be an act of high treason if its constituted authorities should vote for war? Certainly, the youth of the nations would be protected from war if those who voted for it had to fight it.

Short of such a logical and complete renunciation of war, to which the nations are already pledged (albeit the pledge is forgotten) there are many lesser steps that youth can rightfully call

upon the government to take. The policy of the Good Neighbor could be extended, by invitation at least, to all the nations of the world. Trade barriers could be reduced, and the ideal of free trade among the nations boldly announced as an ultimate objective. The vexed questions of colonies, raw materials, and economic exploitation could be suggested as the permanent agenda for an international conference, charged with the extension of the true principles of a family of nations that underlay the establishment of the mandate system. The American government could bring its expenditures for armaments within limits suggested by the principle of armaments for defense of our territorial boundaries only. The richest and most powerful nation on the globe could surrender its attitude of non-cooperation, join at least in the machinery for the judicial settlement of justiciable questions; and having announced by its neutrality laws its own determination to steer away from war, it could ask the nations of the world to join with it in a joint search for permanent peace, resolved not to surrender the conference until the way to peace for all nations was established.

The mere recital of these objectives that a peace-loving government in America could take indicates by its inappositeness how much more protection against war American youth should demand than government is now giving. Yet American youth is the body that will pay the price if such protection of peace is not given. Hence, the Emergency Peace Campaign has a special appeal to youth. Hence, the Student Strike Against War was a logical expression of legitimate youth-demands. Hence also, we should expect repeated and relentless crusades by young people to develop a public sentiment and to force a governmental commitment in favor of not one, but *all* the daring moves that might be made by America for peace. War is certain loss for youth as for all. Peace is worth all the risks that courageous youth demands.

Christian Homes and War

The final safeguard against war as against crime is to be found in the American home. If I may be more explicit than Mr. Hoover, I would add the word "Christian." For the ultimate authority that speaks for peace and lawful conduct among individuals and among the nations is the authority of religion, working not only in its two great institutional expressions of church and home, but

working also through the countless personal expressions of the religious spirit.

It is true that religion has been involved more or less directly in every war that has marred and seared human civilization. The reason has doubtless been that as an institution of a particular society, the Church has felt impelled to sustain that society when attacked by foreign foe. There have also been less worthy reasons when the Church had a selfish stake in the outcome of an international war or of civil strife. Any such notions of a national church or of a church speaking in terms of nationalistic motives have no validity in the clear-thinking mind of youth. If that is all a church is, then indeed, the state is the ultimate authority and can control the church that interprets its own tasks within nationalistic limits.

There is, however, a religious spirit that is not confined to any race or creed or clan, and there is a church of religion that is ecumenical in the fact as well as in the hope. The Prophet of that spirit and the Founder of that church is Jesus of Nazareth, whom we Christians acknowledge as Saviour and Lord. With Him, there was no respect of persons, no recognition of dividing lines, no sanction for national barriers. He rejected the hope of His own nation that it might reclaim its place of power. He was executed by the nation that sought to impose its will on subject peoples and recognized in His teaching of absolute loyalty to the Kingdom of Truth the element that would destroy government based on force and violence. No principle of modern life has less basis in the life and teachings of Jesus Christ than modern ideas of nationalism and its great instrument, War.

Youth—Unafraid

Something of the spirit of this young man Jesus moves in young men today. He was not afraid and they are not afraid. Witness the number of conscientious objectors in schools and colleges. Jesus served a Kingdom not of this earth, and they would serve such a Kingdom. Witness the youth organizations that cross all national lines. Compared with their universal spirit, the militarized units of German, Italian, and Russian youth are the feeble reincarnations of old men's prejudices that nothing but military coercion could impose on youth. They excite our pity, not our fear.

The Christian Church and the Christian home are the final bul-

warks of youth against war as against crime. Let church and home not neglect their duty and their opportunity. It is possible to give to the world in our generation young men and young women who will act on Christian principles as having absolute validity in this modern world. Where can war stand in such judgment? Where can nationalism stand? Christian youth building a new world, proceed to build! A disillusioned, jaded, adult world may catch hope from your vision and courage from your daring. Save yourselves from war by complete loyalty to the Prince of Peace, and you will save, not yourselves only, but the world!

The Soul of Jesus Is Restless Today

"The soul of Jesus is restless today;
Christ is tramping through the spirit-world,
Compassion in his heart for the fainting millions:
He trudges through China, through Poland,
Through Russia, Austria, Germany, Armenia;
Patiently he pleads with the Church,
Tenderly he woos her.
The wounds of his body are bleeding afresh for the sorrows of his shepherdless people.
We besiege him with selfish petitions,
We weary him with our petty ambitions,
From the needy we bury him in piles of carven stone,
We obscure him in the smoke of stuffy incense,
We drown his voice with the snarls and shrieks of our disgruntled bickerings,
We build temples to him with hands that are bloody,
We deny him in the needs and sorrows of the exploited "least of his brethren."
The soul of Jesus is restless today,
But eternally undismayed."

—*Cyprus R. Mitchell, "Quotable Poems, Volume I"*

Evangelism and Society

By John McDowell*

EVANGELISM is at once the primary work of the Christian Church and the most urgent need of the hour. It is hardly possible to exaggerate its urgency or to overestimate its importance. The Christian Church may cultivate a reverend and brilliant scholarship, maintain an inspiring and progressive ministry of teaching and achieve a dignity and beauty of worship appealing to the most aesthetic taste. She may acquire a social conscience keenly sensitive to the needs and problems of the hour, an outlook at once broadly catholic and deeply sympathetic, and a charity sufficient to excite the admiration of the most fastidious. But if she fails to display a living and vigorous evangelism, she has failed in her essential and ultimate mission and the days of her influence are numbered.

Never was evangelism more earnestly needed than today. The hideous welter of after-war conditions, the pathetic helplessness of rulers and people alike in facing the pressing problems of the day, the sin and selfish-seeking that flout themselves openly and unashamedly in our midst, and the intense hunger for spiritual satisfaction manifesting itself on every hand constitute a challenge to the Church of Jesus Christ so urgent and so imperative that she can neglect it only at her own peril. If the Church has a message to deliver, a power to reveal and a solution to offer for the urgent moral and social problems of our modern life, she must respond to this challenge with all the wealth of talent at her disposal and all the accumulated experience at her command. If she really believes that in Christianity there is to be found that very power for want of which life, individual and social, continues to be a failure, if she is convinced that the Gospel of Jesus Christ provides not only reconciliation to God and to the world but cleansing from all that befouls life and makes it mean and humiliating, she must make it her primary concern to declare that evangel with an urgency and insistency that will compel attention.

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* Associate General Director, Department of Social Education, Presbyterian Board of Christian Education.

This constitutes the kind of evangelism for which the world is waiting. Men and women, eager for social righteousness and full of shame at the evils which disfigure our common life, must be shown how Christ and His Gospel mean everything for those who would serve their fellows, and not only meet the facts of life but prove the one satisfactory solution of every individual's own deepest problem. Then, and then only, will men turn to the Church with an expectancy born of revived hope and conscious hunger of soul.

It is just because evangelism has not received its rightful place in the thought and work of the Church in these later days that her response to the world's needs has hitherto been so pitifully inadequate. Evangelism has been under a cloud, and is today. It has been associated with a crudity of thought and expression, a sensationalism of method and a purely emotional appeal to which thoughtful men could not conscientiously subscribe. It has been identified with all that is most reactionary in the life and thought of the Church, with a blind literalism and an obstinate obscurantism that have repelled enlightened minds in every community—with an unlovely dogmatism altogether alien to the spirit and teaching of Jesus Christ. The time has come to rescue evangelism from the stigma which such associations have inevitably cast upon it, and to reinstate it in its rightful place in the outlook and affections of the people. The finest minds must be given to its study, the richest gifts must be poured forth in its service. The attention and energy of every Christian man and woman must be engaged, and the whole machinery of congregational and denominational life utilized if the primary work of the Church is to be done and its witness made really effective.

The need of a new evangelism is self-evident. Mark you, we do not say the need of a new evangel, but a new evangelism. Our present evangelism as a mere matter of fact is not meeting the wants of the age. This is obvious from the decline of vital religion under the present methods. If the gospel be "the power of God unto salvation," we are entitled to believe that wherever it is presented to men's minds it will influence and impress them. If men are not influenced or impressed under preaching the only alternatives are either that the gospel in substance is not the "power of God unto salvation" or that the gospel in form is not presented to them so

as to reach them. Either the gospel cannot save them or the gospel does not reach them. These are the two inevitable conclusions. We as Christians are shut up to the latter—the gospel is not reaching men as a gospel. Our problem is to ascertain the reasons why it is not reaching them.

The Church of today is met by a demand not merely for an evangelism, but for a new evangelism that will do justice to the needs and problems of the present hour; the evangelism of today will fail in its purpose unless it comes to men with a message at once fresh and compelling, a message instilled with spiritual power and beauty, embracing the eternal truths of Christianity and applying them with spiritual insight to the problems of the hour. What we need today, and need supremely, is a daring application of the mind and teaching of Christ to the whole field of contemporary life. The evangelism for today must be alive not only to the urgency of the world's needs, but to the magnificence of its opportunity and the greatness of its responsibility. It is our belief that the Spirit of God is waiting to work wonders (1) in the Church by a new and living apprehension on her part of the glorious gospel committed to her charge; (2) in the life of the nation and all of its relationships; (3) in the life of the world. It is our conviction that that gospel which has in the past proved itself both the power of God and the wisdom of God has immense potencies and whole worlds of meaning, even now unrealized, and that its greatest triumph, its fullest interpretation and its most complete vindication are yet to come.

It is obvious from the facts in the present situation that we must have a leadership and a membership in our churches today that will do at least the following things:

1. Deepen evangelism in terms of personal conversion to Christ and personal confession of Christ as Saviour, Teacher and Lord.
2. Deepen the reality and necessity of personal religion in terms of the Spirit of Christ.
3. Deepen the reality of religion in terms of social responsibility.
4. Deepen our conception of religion in terms of spiritual leadership, in terms of spiritual authority for our day, and in terms of the supremacy of Christian character.

(Continued on page 15)

Uncle Sam Speaks to John Barleycorn

(This letter by the Federal Alcohol Administrator marks the beginning of a more vigorous effort to control the unlawful advertising of liquor. The best method in the opinion of those who recognize the anti-social characteristics of the intoxicating liquor traffic would be to prohibit all liquor advertising. As a step in this direction, the letter of Mr. Alexander will be welcomed by Christian citizens. Violations of the letter or spirit of this regulation should be reported to the Federal Alcohol Administration Division, Washington, D. C. [The letter is dated March 17, 1937] Editor.)

To all Distillers, Rectifiers, Importers and Wholesalers of Distilled Spirits:

During recent weeks the Administration has noticed a tendency on the part of advertisers of distilled spirits to include in their advertisements claims or implications relating to the effect of their products upon consumers. Some advertisers have gone so far as to create the impression that definite benefits would follow the use of their whiskies, while others have conveyed the idea that their products could be consumed without any impairment of mental or physical faculties. Advertisements of this nature which have been observed have referred to the wholesomeness of the advertised products; to the absence of hangovers on mornings following drinking; to relaxing and soothing effects on tired nerves; to improvements in appetite or digestion; to unaffected efficiency; and to many other similar effects. Some instances have even been noted in which the moderation theme has been used in such manner as to create the misleading impression that beneficial, or at least non-injurious, effects would result from drinking.

It is the Administration's opinion that any advertisement which creates the impression that the consumption of distilled spirits will contribute to the mental or physical well-being of the consumer, or that spirits can be taken even in moderate quantities without any detrimental effects, is prohibited by the requirements of Article VI, Section 64 (a) (1) of Regulations No. 5. It is also believed that any advertisement which disparages competitive products by implying that the consumption of such products will be more harmful than the consumption of the advertised brand, is in violation of Article VI, Section 64 (a) (2) of Regulations No. 5.

All advertisements which create misleading impressions are, of course, in violation of the regulations; but the Administration feels that of all of the different types of such advertisements, the kind which claims health benefits, or which implies that no harmful results will follow the consumption of liquor, is by far the most objectionable. Appropriate action has, therefore, been taken to cause the prompt discontinuance of advertisements of this type. The Administration plans to scrutinize all future advertisements with special care, with a view to preventing the use of this theme, and expects to impose suitable penalties in all cases in which advertisements of this character are disseminated.

(*Signed*) W. S. Alexander
Federal Alcohol Administrator

Evangelism and Society

(Continued from page 13)

Evangelism for our day must register not only in personal conversion but in a conversion that will bring men and women into harmony with the mind of Christ, by which we mean coming to share His values, His reverence for personality, His belief about the way to overcome evil, and His tenderness for all who are oppressed. Being converted in the past has often not meant any such thing. It has often merely meant going through a process of personal readjustment which has left the men and women concerned still self-centered and still dominated in mind by the prevailing ideals about money, war, and the claims of the underprivileged and the dispossessed. This type of conversion has created so-called converted people who seem to be chiefly concerned to meet with other converted people and discuss with them the inner movements of their souls while the evils which Christ challenged go unrebuked at their doors.

In other words, we must have an evangelism that will catch the ear and change the heart of the sinner, win the mind of the scholar, give guidance to the man of practical affairs, capture the demand of youth for a challenging idealism, and satisfy the soul of the saint. This is a big program and a difficult one, a program that will demand the best we have to give of mind and heart and soul in its projection and operation.

Where Cross the

Neutrality

The chief significance of the new neutrality legislation of the United States is that it represents the depth of American opinion that we must stay out of war. No one knows whether neutrality measures will keep us out of a war on which might depend the future of world civilization, but neutrality measures will help to keep us out of small wars, out of wars that ambitious financial or political leaders might wish to promote, out of wars in which our economic interests might otherwise press us. Only public opinion in the last analysis can keep us out of war, but neutrality legislation is an effective expression of present opinion in America and may help to strengthen that opinion on the side of peace in the days ahead. More than that, this neutrality legislation will help to discourage the war makers of Europe. "If the nations of the world are made to realize that if they persist in their course of madness," declared Senator Clark of Missouri, "they cannot be either financed or supplied from our shores, it will be the greatest deterrent to war which we could possibly provide." Neutrality legislation is legislation for peace.

Peace in the Newsreels

How to keep this country out of war is one of the most popular issues in the country today and this subject has taken precedence over all others in Congress and elsewhere. The press and the radio are reflecting daily this overwhelming public sentiment. It is agreeable, but not surprising, that the newsreels joined these other channels of public information in reflecting the interest in peace.

A particularly graphic cross-section of action for peace was given in a recent NEWS OF THE DAY (see Hearst Metrotone News) in the sequence, CONGRESS MEETS TO GUARD PEACE. It opens with glimpses of planes, crated and ready to be shipped to Spain; the scene shifts to Senator Key Pittman, who says: "The attempt to ship instruments of war to Spain is not only a violation of the very spirit of neutrality but is un-

ded Ways of Life

patriotic. . . . Such acts affect our neutrality and the peace of our country and they must and shall be stopped."

The next scene is Democratic floor leader Senator Joseph Robinson of Arkansas saying: "One thing is certain. Public sentiment in the United States will sustain any well considered legislation which will make sure that not one dollar of American money or one drop of American blood will be used for the settlement of disputes between foreign countries."

Perhaps the audience applause of these peace scenes—heard loudly in local theatres, and doubtlessly everywhere—will reach the ears of the producers of our screenfare and they will give belated recognition to the exciting drama which lies behind organized effort to rid the world of war.

When you see such material on the screen, do not forget to express your pleasure by a brief note of approval to the producer. Enthusiastic-audience reception gives evidence to film makers that peace is the insistent demand of American citizens today.

Students from Overseas

There are hundreds of students from the lands across the sea who are enrolled in our colleges and universities. Many of these see America only within college halls or through such excursions into somewhat pagan communities about them as they care to make. They do not see America from within the circle of a Christian home. Edmund B. Shotwell, an elder in the Maplewood Presbyterian Church, has arranged "Foreign Student Week-Ends" for many of these foreign students in New York City. He finds that many of them come from mission schools abroad, and that they are particularly responsive to the hospitality of a Christian home. All the large universities and many small colleges have their quotas of foreign students, and around each institution there is a Presbyterian Church. Here is a task for the committee on Social Education and Action to perform, in which they count upon the cheerful coöperation of the hospitable families that make up the Presbyterian Church.

Churches Unite to Go Forward

A conference retreat was held April 9-10 at Columbus, Ohio, to complete the "United Christian Advance" program. An outgrowth of the National Preaching Missions, this program represents the first united effort ever made by seven national inter-Church organizations. These are the Federal Council of Churches, International Council of Religious Education, Home Missions Council, Council of Women for Home Missions, National Council of Federated Church Women, Foreign Missions Conference and Missionary Education Movement.

A "School in Christian Living," conducted at Kansas City April 26-29, was the first of many Christian-study gatherings planned for holding this year throughout the country for all the members of all the Churches, as a part of the United Christian Advance. Themes to be studied are expected to include enrichment of the personal religious life, the Church, the Christian family, community issues needing Christian action, and Christianity's mission at home and abroad.

"Building Together a Christian Community" is a third activity in the program of the United Christian Advance, the second being the schools in Christian living, and the first being the preaching missions of one, two and four days already held or yet to be held across the nation. This third step in the united program, the Christian action phase of the advance, will deal with projects in solving problems in the local community.

Interest in Consumer Coöperatives

The remarkable interest in consumer coöperatives, stimulated by Toyohiko Kagawa's American lectures in 1936, is manifested by the number of books published on the subject and the widespread demand for them. "Sweden the Middle Way," by Marquis W. Child, has gone through its seventh printing with 22,000 copies sold. "Coöperative Democracy," by Dr. James P. Warbasse is in its third edition. Other important books are "The Decline and Rise of the Consumer," by Horace M. Kallen and "Consumer Coöperation in America," by Bertram B. Fowler. Burris Jenkins' novel, "Fresh Furrow," concerns the building of a coöperative. Dr. Kagawa's lectures on

the Rauschenbusch Foundation have been printed in a volume called "Brotherhood Economics."

Christian students of our social order will not identify the Kingdom of God with any specific economic plan or order, but they cannot ignore an important present day trend such as is manifested by the growth of consumer coöperatives in America. The ultimate fate of such a movement will be determined by social and economic forces which often baffle the most skilled observers in their attempts to interpret them. The primary element that must be present in any effective realistic discussion of relatively new forms of economic organization is a knowledge of the facts. Those who are predisposed to favor change should be no more interested in these books than those whose interests and dispositions incline them to oppose change. Christian students in both groups will make common cause in the effort to get all the facts about consumer coöperatives as well as about every other type of economic order that so profoundly affects the methods and standards of Christian life.

Tiajuana Tiajuana, the border town which is internationally infamous as a gambling resort, has had its gambling houses closed by order of President Cardenas of Mexico. The order was issued in 1934, when Cardenas took office. It was not obeyed by the Governor of the Northern Territory of Lower California. President Cardenas has now deposed the Governor after receiving proof that he had connived at the reopening of the gambling houses. It is interesting to note that the official Mexican News Letter carefully points out that these houses "cater to the demands of Californians on vacation" and reports the President as "dead in earnest to stamp out such immorality as results from greed abetted by rugged individualism." To the argument that gambling resorts attract tourists of a sort, President Cardenas replied "The degradation entailed makes such customers undesirable." Will the United States have to learn from Mexico that "sin is a reproach to any people," and that commercialized sin has power to strike at the integrity of government and the safety of society alike?

Lest We Forget—The *Menaced* Sabbath

By Harry L. Bowlby*

RECENTLY, a Canadian clergyman who had spent several weeks in our country, preached in one of the large Presbyterian Churches of New York City. He quite startled the congregation when he said: "God save Canada from the Sundays of the United States."

On Sunday morning, December 6, 1936. Dr. Joseph R. Sizoo, minister of The Collegiate Church of St. Nicholas, New York City, preached the sermon on the occasion of the 48th Anniversary of the Lord's Day Alliance of the United States. His subject was: "The Day of Eternity." We quote a few of the pungent paragraphs of that message which was termed the "prize sermon of the month."

"It was said of Carlyle that he believed in God until Cromwell died and there are men today who believe in Sunday until the turf is green. We have substituted the holiday for the holy day, recreation for reverence, games for Godliness, and dissipation for devotion. Indeed Sunday has become the day of traffic disasters and in the place of meditation in the Church we have substituted murder on the highway.

"The breaking of the Fourth Commandment leads to the breaking of others. It is as wrong to violate the law of the Sabbath as it is to lie, steal or kill. It is only in the observance of the Day that man will long keep his face to the stars. It lies at the foundation of the moral order.

"The return of a triumphant faith is dependent upon the return of a triumphant day.

"When you disregard the Sabbath you turn the hands of the clock back to the day when the man with blood on his club stalked through the world."

Several years ago I wrote to one of our missionaries in India that I believed the protection and preservation of the Lord's Day was vital to the causes of Home and Foreign Missions and to all

* General Secretary, Lord's Day Alliance of the United States, New York, N. Y.

benevolent ministries of the Church; not only from the standpoint of opportunities the Day offered for public worship, spiritual refreshing, the call to confession and for conversion and promptings to the practice of the Christian life, but because 90% of the money given by members of the church to carry forward the commissioned service for advancing the kingdom, comes through the gateway of the Sabbath. He replied that he, too, believed that the Christian Sabbath is the basis of all our religious work at home and on the foreign field.

It seems most fitting that our churches in this Centennial year of the birth of the Foreign Missionary enterprise in our Presbyterian Church should awaken to the peril of the Sabbath, should see how far the enemy has advanced, determined to cut off the Church from this base of supplies. We proclaim in sermon and in song that we are a Church militant. It is a military necessity as well as a military regulation that an army shall not move too far from its base of supplies lest the enemy cut it off from those supplies and eventually win the war.

Two questions arise and call for answer: Can Christianity survive with the loss of the potential values of the Lord's Day and the failure to practice the command to remember the Sabbath? Can the Church be a living, triumphant power if the Lord's Day is lost to an indulgent secularism and a conscienceless commercialism? We should see clearly the perils of the Sabbath, which are the perils of the sanctuary, our homes and our communities—and we should have the Christian and civic courage to act promptly for the correction of conditions which are so subversive of the progress of the Kingdom of righteousness. We must be stirred to a deep realization that every attack upon the Sabbath is an assault upon the sanctuary, that every invasion of the civil institution of Sunday is an infringement of some one's rights and privileges. We must remember that church membership and Christian citizenship are joined together and that if the gospel is to conquer it will win the victory through consecrated, courageous Christians.

Under the leadership of a ministry today on fire with a holy zeal for the Sabbath, a revival of religion we believe would take place that would re-fill our churches to overflowing, reclaim countless thousands of lost church members, enroll innumerable souls newly added to Christ and His Church and shake this Nation

into a realization of the fact that the waste places of the Nation must be rebuilt, breaches in our sanctuaries and Sabbath be repaired, paths of righteousness restored and the foundations of the fathers of the faith again raised up.

Evil forces are at work, strangers are within the gates of the Sabbath. Trojan horses have been brought through the breach in the walls of this Day. Commercialized pleasures and sports and amusements, businesses of divers kinds: the rapacious liquor traffic; the sale of the Day for thirty pieces of silver by the corrupt public official and patronizing politician, these are making a sorry spectacle of the Lord's Day. The high priests and powers of the cathedrals of commerce are trying to outbid the prophets and teachers of the Church of the living Lord for the people with what they have to offer to those who go in thereat.

We have been hearing much about the Constitution of the United States and the danger of subordinating that instrument of our ordered government to the whim or fancy of short-cut policies for the cure of distempers and distresses of our times. Is it not full time the Church begins to realize that the greatest document of the ages, the Magna Charta of Christianity, is being challenged and that its very crown piece, the Lord's Day, is dangerously near being toppled to the dust? An impotent church and an impaired Sabbath with their resultant decay of Christian morality opened the way for Communism in Russia; the Continental Sunday and state bound Church have contributed to the present power of the Nazi régime in Germany; failure to carry the principles of Christ into action through a Parliament weakened and cowardly gave easy access to the Fascist régime in Italy. A well-nigh Sabbath-less Spain made it a domicile for the rightists and leftists of communist and Fascist advocates of government. In our country foundationed in the faith of our fathers, sinister forces are at work which have reached far into the regions of political power and public office.

As we contemplate the future of our Nation, as we see today how the clock of spiritual progress has been set back and its hands slowed down by the seven lean years of the depression period and consequent enforced idleness of millions, should not this recent statement by Roger Babson, the noted statistician, deeply impress us: "The three greatest factors in the development of the

(Continued on page 29)

The Church Confronts the World

By E. C. Farnham *

A GROUP of about twelve or fifteen ministers have devoted six sessions and a findings conference to the study of the materials prepared by the American Section of the Universal Christian Council for Life and Work in anticipation of the Conference to be held this summer in Oxford, England.

The discussions followed chiefly the outline syllabus covering the book by Henry Smith Leiper, "Christ's Way and the World's," with much reference to Bennett's "Christianity and Our World." The discussions have been earnest, animated and pointed. There have been frequent contests between the so-called individual gospel and the social gospel; but there seems to have grown a general recognition that the two cannot be separated,—that one must be stated in terms of the other. There has been marked progress toward agreement between members of widely divergent views.

As ministers, we cannot escape the responsibility of the local task. Christianity grows most substantially as it grows person by person. We cannot ignore the imperativeness of personal evangelism. On the other hand, Christianity is by now a world institution and as such must think and act in a world order and on a world scale. In this regard, we look with appreciation upon the leadership which has led up to the Oxford Conference and to the guidance which we anticipate will emerge therefrom in behalf of world Christianity.

The Need

Certain world conditions impinge upon the Christian movement to impede or to defeat its purposes. Some of these are so grave

Secretary of the Portland (Ore.) Council of Churches. This statement was prepared by Dr. Farnham at the request of the group of ministers who had been studying with him the materials prepared by the American Section of the Universal Christian Council in preparation of the Conference on Life and Work to be held at Oxford, England, this summer. More than thirty such groups have been studying this material during recent months with the encouragement of the Board of Christian Education. This statement is presented as a type of the attitudes and understanding developed in these groups.

as to threaten Christian freedom itself. Some of them would completely alter the place and function of the Church, the agent of Christianity. It is a matter of vital importance to the Church and to the Christian message that the world is now rent and torn with conflicting points of view and with contesting interests in the fields of politics, economics, international relations, and social aspirations. The doctrine of the totalitarian state is a denial of the basic assumptions of Christian thought with regard to the individual, the conscience, and the exercise of religion. As fear is a denial of love, the cardinal Christian principle, so the present mad race in armaments bodes only denial and destruction to Christian experience and faith and is therefore a denial of Christianity. And even more disturbing is the evident fact that peoples which have long lived nominally under the Christian flag now discover that their presumed faith has not worked a cure of the ills that have beset them; and as a result they are disposed to conclude their faith to be inadequate. We must ask; as they must be asking: "Hath the blind led the blind?"

By this, we are disposed to confess that the Christian leadership which we have furnished has been short-sighted. We have been much too reluctant to think in terms of society and the world. Seeing the sins of men; it would appear we have failed to treat the great collective sins of man. We are therefore confronted with the desperate needs of a sick world; and with our own desperate needs due to a sick world. We are convinced that Christianity and the Church must act quickly with world sagacity born of God, or it will have little opportunity to act at all. Communism and Fascism are the organized expressions of anti-Christian forces which are so threatening as to make it only childish for us to deny their existence and seriousness.

The Message

Against this need for an aroused, wise and active Church there are within us the foundations of hope. Our ministry is capable and can know and rise with courage and understanding. The Church is but the agent of the Cause of Christ, which is Truth and will endure. We are reassured that in every nation of the earth there are Elijah's bands who do not and will not bow the knee. Moreover, against the philosophies of the earth which bargain for the

allegiance of men is the message of Christianity which we deem to be adequate and competent for each and every emergency.

Thus to a rent and torn world, we offer the sovereignty and universality of God.

To a totalitarian state we confess confidence in the Christian message of goodwill amongst men and the power of Christian love to reconstruct society on a permanently sound basis.

To a world agitated by fear calling for crushing burdens of armament, we profess our dependence upon a moral and spiritual universe in which right and love may rule with peace and harmony for all.

To a Christendom which has been sadly stilted and unrelated to world issues, we proffer a Christendom which humbly conceives and applies the spirit of Christ to the whole world and challenges all men to the exercise of the teachings of Jesus in the affairs of life, whether personal or social.

The Method

Certain procedures recommend themselves to our thinking, if the Church is to deal with the world situation now before us.

1. A world-wide unification of Christian forces must be effected with the least possible delay. Christendom needs the psychological and spiritual stimulus which would come from a sudden, almost spontaneous, alignment of all forces of Christianity under one banner whereby A Christian World Community mind might predominate. It is not impossible to conceive that such a realignment might elicit an allegiance above that of nationality, thereby forcing the abatement of war, causing the redistribution of world resources, and otherwise applying Christian principles to the affairs of life and bringing about a cessation of the belligerent evils of the day.

We are thinking particularly of the unification as proposed by Dr. E. Stanley Jones. Let Christianity promptly face the world with a new united front and there will be a new release of spiritual power.

2. Christianity must break away from a stifling institutionalism induced by overwhelming denominational zeal and unbrotherly competition. The tithing of mint, anise and cummin must give way to an effective identification of religion with mankind and its

immediate needs. We must seek first the Kingdom of God at whatever cost to self.

We must recognize the unreality of a Christianity which is identified as on the side of wealth while millions exist in wretchedness and despair. In the face of desperately unsocial conditions, of exploitation, of economic serfdom, the Church of Christ cannot tolerate princely salaries, gilded trappings, cloistered walls, ingenious arguments over prayer-books, and statistical bases for ministerial promotion. If the Church would withstand the encroachments of materialistic philosophies which beckon with Utopian dreams, it must bear upon its body the marks of Him who knew only to serve.

3. We must recognize frankly that out of the millions that have been added to our church rolls, there is in fact only a minor number, a remnant which know and are committed to the true spirit and principles and objectives of Christianity. The church to-day must quickly exercise the strategy of recognizing what is its actual effective strength. It was not until a thorough sifting had been accomplished that Gideon was prepared for combat, but with the handful he was more effective than with the indifferent and fearful throng.

Accepting the fact of a remnant within the church, let the church quickly lay plans to build substantially thereupon, proceeding with method and thoroughness.

4. The Church has failed to use its man-power by which to apply its teachings, with the result that its man-power is giving expression to its idealism through non-church agencies. This is a sin against our own great commission. We must shift the lines of organization within the church with less time spent on the institution and more time and effort upon the extension and application of the teaching of our Lord in the affairs of daily life. The membership of a church, organized around the great issues of the day, for study and promotion, would extend the pulpit and quickly become persuasive in the affairs of men.

5. We must reach out with understanding and Christian love to those of other nations in distress, whereby we all grow in the bonds of fellowship and mutual suffering. Unless we suffer with them, we cannot save them.

Book Reviews

The Higher Learning in America. By Robert Maynard Hutchins. Yale University Press. New Haven, Conn., 1936. $2.00.

The President of the University of Chicago discusses the whole educational scene with his usual brilliance, skill, and courage. Ministers are likely to disagree with his summary dismissal of theology as the unifying principle of a true university. Educators are likely to be curious as to the science of first principles (metaphysics) which Dr. Hutchins prescribes as the unifying element. But all will recognize that a strong and fearless mind has been dealing with fundamental problems in American education, and that the proposals made for a reorganization of the university, freed from the present day emphasis on vocational training and re-centered in the intellectual pursuit of truth for its own sake, will be debated for many months to come.

This reviewer was particularly interested in the chapter dealing with general education, by which Dr. Hutchins means a four year course (the junior and senior years of high school and the freshmen and sophomore years of college) that would be given to everybody capable of learning from books. The course prescribed is (1) the reading and study of the great books of every field of learning; (2) English grammar and rhetoric (the rules of reading, writing, and speaking); (3) Logic (the rules of reasoning); and (4) Mathematics. The aim of the course is primarily a cultivation of the intellect, the development of correctness in thinking. The omission of foreign language and laboratory science is noteworthy. The first course in books would include, doubtless, the social sciences, philosophy and ethics. Have we not returned here to the fundamental courses offered in the church-related colleges of liberal arts of fifty years ago (aside from the ancient languages) and should not these colleges proceed more vigorously to champion the intellectual virtues which their curriculum, when freed from vocational additions, is happily designed to promote?

Not the least valuable of Dr. Hutchin's pages are those which

indict our colleges and universities for confusion and disorder arising out of the love of money, erroneous ideas of progress, and misconceptions of democracy. Many a harassed college president will read with appreciation page 22 on the "weird and oftentimes terrifying rôle" played by alumni, who "have been the beneficiaries of the institution (and) think that they should control it, and for that very reason . . . the noise they make is in inverse proportion to the amount they give." Exactly so. The colleges will make progress only when they free themselves from the incubus of alumni control, and accept the educational leadership of men who pursue truth for its own sake and follow it wherever it leads.—C. J. T.

We Can Defend America, by Major General Johnson Hagood. Doubleday Doran, New York, 1937. $2.50.

It seems incredible to a veteran of the World War, abhorring as he does all that war entails, that any sane, patriotic, Christian American should be in favor of the complete disbanding of our Army and Navy, and the abandonment of all defensive measures for our Country. Even though we may hold the Christian ideal of a warless world to be the ultimate towards which we must strive, yet we live in a world of stern realism, two thirds of which have little or no interest in our Gospel or the ethics which spring from its acceptance.

In his recent book, "We Can Defend America," Major General Johnson Hagood, an officer of proved ability and of fearless integrity, has set forth a thesis which should command the respect of all Americans, as being the most practical policy for the Nation to pursue in the present juncture of world affairs.

General Hagood maintains—and the reviewer believes that any fair minded person who reads the book carefully will agree that he successfully maintains—that America can be defended from attack by any single nation or group of nations, and at a much less expense than is now necessary for our military and naval establishments; that the armed forces so maintained should never leave the country for combat purposes, but are to be used solely for the defense of the soil of America; that the forces we now maintain in other countries (e.g., China, the Philippines) should be immediately withdrawn; that our sea-coast defenses can and

should be made thoroughly effective against any attempted invasion; that our air force should have only one objective, namely, the defense of the home land, and that such air force need not be excessively large, but it must be always up to date and thoroughly trained; that the complete coordination of army, navy and air force is not essential to the successful defense of the shores of America, though of course there must be whole-hearted cooperation; that the training of National Guards and other militia can be greatly simplified, and provide the country with an impregnable force of man power.

The gallant General's closing sentence—"Prevention is the best cure, and with God's help, America has fought its last war"—will certainly find an eager response from all shades of opinion on the most momentous question which now agitates the whole world.

WE CAN DEFEND AMERICA!

—Henry Barraclough

Lest We Forget—the *Menaced* Sabbath

(Continued from page 22)

American nation and its prosperity have been Sunday observance, family prayers and church attendance. Moreover, the future of our nation depends on holding onto these great fundamental forces, especially Sunday observance, which is basic to all"?

The General Assembly did well last June when it called upon all the Churches "to maintain a vigilant guard for the protection of the sanctity of the Sabbath in their respective communities," and appointed the first Sabbath after Easter for the consideration of the claims of the Lord's Day and the use of the constructive program prepared by the Lord's Day Alliance for use in services on that day.

The Day which commemorates the resurrection of our Lord, though menaced on every side, goes marching on, conquering and yet to conquer. Shall it continue to go marching on as a conqueror in our American life? It will if Church members and Christian leaders see the menace, arouse themselves and "terrible as an army with banners" enlist to flank it on every side against enemies whose name is legion.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

History Is Made at Night (Jean Arthur, Chas. Boyer) (UA) Headwaiter-hero, jealous ship-owner husband, long-suffering heroine wife woven into tense, exciting triangle with "Titanic disaster" climax. Fine acting, striking photography, convincing characters outweigh some absurdities in melodrama.
For A: **Very good of kind** For Y: Doubtful For C: No

Maytime (Jeanette MacDonald, Nelson Eddie) (MGM) Outstanding musical to delight all, despite length and some over-melodramatic bits. Opera-singer, devoted to "career," wins renown but loses her true love. Told in flashback. Lovely music, beautifully sung, in beautiful settings. Fine production.
For A: **Excellent** For Y: **Excellent** For C: **Mat. but good**

Quality Street (Hepburn, Tone, Bainter) (MGM) Genuine treat for Barrie lovers. Acting and direction distinguished for artistry and intelligence. Correctly slow-moving, to keep gentle humor, romance, charm of original, with settings and action faithful to manner and atmosphere of the period.
For A: **Delightful** For Y: **Excellent** For C: **Very good**

Time Out for Romance (Claire Trevor, Michael Whalen) (Fox) Conniving, ultra-rich mother of low social ethics, buys titled husband for spirited daughter. Latter runs away, disguised, to join father. Cross-continent chase by motor-car caravan furnishes amusing complication. Elementary fun.
For A: Hardly For Y and C: Probably quite amusing

Clarence (Roscoe Karns, Eleanor Whitney, Eugene Pallette) (Para.) Good screening of Tarkington's whimsical story of hero, a timid and unknown genius, plopped into position with a hysterical family where he becomes invaluable. Class B, but lively and amusing in action, dialog and character.
For A: **Good** For Y: **Very good** For C: **Good**

East Meets West (George Arliss and English cast) (GB) Costume melodrama of rum-running, romance, intrigue, with Arliss doing "Green Goddess" role with sly gusto. Oriental sultan of small domain plays emissaries of rival nations against each other to win huge loan from each. Undesirable elements.
For A: Good of kind For Y: Doubtful For C: No

Twenty-Three and a Half Hours Leave (J. Ellison) (Grand Nat.) Breezy farce about doughboys in camp. Rollicking fun, slap-stick, song sequences, as cocky sergeant hero wins wager that he will breakfast with the general, and wins his daughter also for good measure.
For A: Perhaps For Y: **Amusing** For C: Probably good

King and the Chorus Girl (Fernand Gravet, Joan Blondell) (Warner) Clever, airy romantic comedy of whimsical nonsense. Gravet notable as irresponsible play-boy king who never sees daylight. Blondell fine as little American chorus girl who cures him. Thin sophisticated atmosphere vanishes in laughs.
For A: **Very good of kind** For Y: **Very good of kind** For C: Little interest

Seventh Heaven (James Stuart, Simone Simon) (Fox) Notable re-creation in sound of famous silent of ten years ago, superior to it in dramatic vigor and pictorial technique if not in charm and sentimental appeal. More strength than subtlety at times. Stewart's Chico excellent.
For A: **Excellent** For Y: **Mature but good** For C: Beyond them

The Man Who Could Work Miracles (Roland Young) (British) (UA) An H. G. Wells whimsy about miraculous power bestowed on ordinary human being, who uses it first for small ends, then greater, and finally for universal destruction. Young fine as humble hero. Novel story, elementary cinema.
For A: **Interesting** For Y: **Interesting** For C: Doubtful interest

We Have Our Moments (Sally Eilers, James Dunn) (Univ.) Lively shipboard story of crooks, detectives and stolen money, with Dunn-Eilers team back in best form. Rural school-teacher, bent on fling in Europe before marrying rustic fiance, finds exciting adventures and a real husband.
For A: Good of kind For Y: **Very good** For C: **Good**

Reference Materials

* Contains good Reference List.
† Orders for items preceded by this mark and requests for information should be sent to the department of Social Education, and Action, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year. Please use blank on page 32.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
*Christian Education and the Alcohol Problem—10 cents.
Liquor Control—10 cents.
Youth Action on the Liquor Problem—A guide to personal and group action—15 cents.
The Value of Temperance—A leaflet for general distribution. 2 cents each, 50 cents a hundred.
*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, $1.00 a hundred.

Peace

"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.
*Beyond War—A worship and study program, 10 cents.
*Program Suggestions for World Peace—10 cents.
Beyond Remembrance—A worship service. 2 cents each, 12 or more copies, 1 cent each.
The Will to Peace—A worship service. 12 or more copies, 1 cent each.
Services of Worship for World Understanding and Peace—15 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.
†Peace and International Relations—A Bibliography. Free.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Sabbath Observance

The Sabbath—For Man—by Elliot Porter and A. C. Nichenden. A study unit—15 cents.

Community Problems

The Church in Its Community—The Community emphasis made effective through church, presbytery, and synod coöperation. Single copy free.

Thy Will . . . on Earth—A service of worship for use in church and community groups. Single copy free; 25 cents a hundred.
Is Our Community Christian?—A discussion outline for church or community groups of young people or adults. Single copy free.
The Church and the Community—A list of available reference and source materials. Free.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. 10 cents.

Economic and Industrial Relationships

Churches in Social Action—Why and How, 10 cents.
Official Pronouncements of the General Assembly Relative to Social Issues (1910-1936). Free.
Social Ideals of the Churches, 5 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
†Economics and Social Relationships—Bibliography. Free.

Presbyterian Book Stores

Philadelphia: Witherspoon Building
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San Francisco: 234 McAllister St.
Minneapolis: 1040 Plymouth Building

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